

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Obedience of Love

Rev. Ernest Pickering, Th.D.
Executive Secretary, I.F.C.A.

(Message given at the 29th Annual Convention of the Independent Fundamental Churches of America, May, 1958.)

What is real biblical love? How is it manifested?

The answer to this question is sorely needed today. God's people are being given the impression by some Christian leaders that all doctrinal controversy, rebuke of error, and unflinching obedience to the scriptural doctrine of separation is unkind and ungracious. Pious positivism is being equated with genuine, godly love.

Did Athanasius, the early church leader, demonstrate Christian love when he stubbornly contested for the doctrine of the true deity of Christ? Did love motivate Martin Luther when he fought for doctrinal purity against the ecclesiastical powers of his day? Did John Wesley evidence love when he chose to preach on a grave-yard tombstone rather than conform to the

dictates of men? Was J. Gresham Machen filled with love when he lifted his powerful pen and voice against the spreading apostasy within the Presbyterian Church, U.S.A.?

The modern notion of love that is prevalent in some evangelical circles today would brand all of these men as disrupters of the peace, strangers to genuine love for the brethren. It is no longer considered fashionable to contend

sharply for the faith or to insist upon a clear-cut doctrinal position. It is considered bad taste to contest with error, or call attention to false teaching, or rebuke brethren who are drifting from their doctrinal moorings.

One great man has sounded a warning on this very subject. Vance Havner, writing on "The Forgotten Anathema" said, "Some Christians who once championed sound doctrine beat a retreat once in a while and from stratospheric heights announce that they do not 'stoop to controversy.' When a man contends for the faith in New Testament style he does not stoop! . . . Contending for the faith is not easy. It is not pleasant business. It has many perils. It is a thankless job. And it is highly unpopular in this age of moral fogs and spiritual twilights. It is a day of diplomats, not prophets. It is nicer to be an appeaser than an opposer. It is the day of Erasmus, not Lu-

ther; of Gamaliel, not Paul" (SWORD OF THE LORD, Jan. 7, 1955).

An examination of Scripture will reveal that divine love is strong and virile, not weak and sentimental.

I. The Obedience of Love

One of the clearest illustrations of God's demand for obedience is found in I Samuel 15:1-23. Four things stand out in this passage: (1) A clear command (v. 3); (2) A definite disobedience (vs. 8, 9); (3) An attempted cover-up (vs. 14, 15); (4) A divine lesson (v. 22).

The Problem of Disobedience

Saul was commanded to kill all the Amalekites. Perhaps as he was sharpening his sword one of his aides said to him: "Now, your majesty, this seems like an atrocious act. After all, you don't manifest much love by killing people. You can't possibly hope to win your

enemies over to your side by treating them that way. Perhaps if you give Agag more civil treatment he will become your ally instead of your enemy." And so Saul, weakling that he was, chose to disobey God in an effort to excise love and kindness.

Samuel the prophet was not impressed with Saul's action, but Saul had a ready excuse when the prophet appeared upon the scene and inquired as to the reason for his disobedience. "But, Samuel, you don't understand," he remonstrated. "I have kept these sheep and oxen alive in order to sacrifice them to God. I disobeyed God so that I could honor Him in worship. I love God even though I disobeyed the command you gave me." Much the same paltry excuse is being given today by some Christians. They are deliberately disobeying God's Word on the pretext of promoting God's work.

A few months ago my baby daughter came into my study. She pulled a commentary from the shelves and began to turn the pages. As I left the room I warned her not to tear the book while Daddy was gone. As I was returning a few moments later my ears caught a tell-tale sound while I was still in the hall—rip, rip, rip. When I rounded the corner of the study Dawn spotted me, lifted her big brown-eyes in a twinkling smile, and said, "Daddy, I love you!"

Needless to say the expression of love did her no good. She had disobeyed Daddy and she had to take the consequences. Love that disobeys is not true love. Spiritual efforts conducted by methods contrary to God's Word cannot be justified by loud professions of love for God or for other Christian brethren.

The Blessing of Obedience

One old commentator has declared: "All sentimental talking and singing about love is vain; unless by grace, we show a truthful obedience, the profession of affection is worse than affectation. Love is practical, or it is not love at all."

The expression of godly love for Christ is found in obedience to Christ. Our Lord made this very clear in John 14:15 when He said, "If ye love me, keep my commandments." Again in verse twenty-one it is recorded, "He that hath my commandments, and keepeth them, he it is that loveth me . . ." In verse twenty-three He further emphasizes thus: "If a man love me, he will keep my words . . ."

The warning of Christ against (Continued on page 7)

Needed in America— A Moral Revolution

By Evangelist Walt Handford, Assistant Editor

America today is on the brink of moral bankruptcy and few seem to care. While we sing "God Bless America" we proceed to ignore completely God and His Word. Although "In God We Trust" is on our coins, it has reached few hearts.

Someone has defined "Status Quo" as "Latin for the mess we are in." And surely America today is in a moral mess. God's Word says, "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). Again God says, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17). Surely America needs to return to God and repent of her sins. A great turning back to God under John Wesley was all that saved England from a bloody revolution like that which shook France. This revival probably saved England from national suicide.

To miss the handwriting on the wall is certainly to mean God's judgment on America for her sins. Anyone who fails to see America's sin and desperate moral condition must have his head in the sand.

Consider the facts here presented and weep for America's sin.

The Mess We Are In

The home has always been the very foundation and heart of any nation. No people has ever been greater than the moral strength of its homes. Yet in America today one out of every four or five marriages ends in divorce. Loose marriage obligations, broken homes and delinquent children are strewed in the wreckage of this record. On December 12, 1957, newspapers bore the news of Los Angeles barmaid, Mrs. Beverly Avery, who had been granted her fourteenth divorce. No longer is divorce looked on as a tragedy in many circles.

The Liquor Plague

America's annual liquor bill has leaped from three billion dollars in 1934 to the fantastic figure of 10½ billion dollars in 1956. The Survey Bulletin states that with this 10½ billion dollars could be built a \$10,000 house on a lot every one-hundred fifty feet on each side of four roads from Boston to Los Angeles plus a fifth road from Los Angeles to Salt Lake City! As if this were not enough, during the pre-holiday season just past, the distillers and brewers spent an unprecedented 350 million dollars in advertising to try and make Christmas even more a drunken orgy than ever before. Americans spend today more money on beer, wine and whiskey than on education and religion combined.

The alcohol problem is so desperately serious that we have some two to three million helpless alcoholics in our country and there are another six to eight million serious "problem drinkers" who are fast becoming alcoholics. Dr. Andrew Ivy, professor of the department of physiology of the University of Illinois, declared that one out of every sixteen cas-

What Is a Minority?

Minority! If a man stands up for the right, though the right be on the scaffold, while the wrong sits in the seat of government; if he stands for the right, though he eat with the right and truth a wretched crust; if he walk with obloquy and scorn in the by-lanes and streets, while falsehood and wrong ruffle it in silken attire—let him remember that wherever the right and truth are, there are always "troops of beautiful tall angels" gathering around him, and God Himself stands within the dim future and keeps watch over His own! If a man stands for the right and the truth, though every man's finger be pointed at him, though every woman's lip be curled at him in scorn, he stands in the majority, for God and good angels are with him, and greater are they that are for him than all they that be against him.

John B. Gough

The Super Highway to Eternal Ruin

By Evangelist Joe Miller
110 Maple Avenue, Camp Hill, Pennsylvania

How shall we escape, if we neglect so great salvation . . . Heb. 2:3.

I believe there are a thousand roads that lead to Hell. Many people are going there because they can't leave liquor alone. You can't talk to them about the Lord Jesus; they won't come to church; they are not interested in salva-

tion. Others have made money their god. They know about the Lord; they have heard of His great salvation, but they won't come. They fear business will fail, people will talk, and they will lose their position.

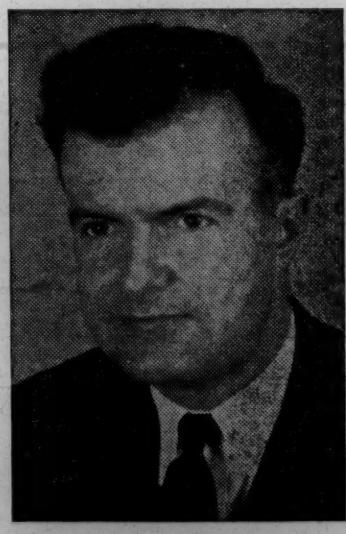
People are going to Hell because they love the dance. Others love bridge and gin rummy. With some it is gambling; or they will not come to Christ because of some other sin. But you can take all these roads—as different as they are—and they forge into one great broad way. It's a big road, a grand march, a mighty parade, a super highway, and across the entrance, written in letters of Hell-fire, is the word that will ring in the sinner's ears forever—"Neglect"!

"Not Now," Satan's Master Trick

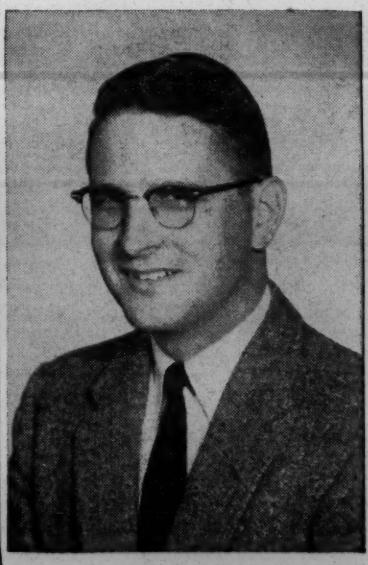
The drunkard wants to be saved, but not now. The gambler wants Heaven for his home; the rich man with his dreams and (Continued on page 6)



Rev. Walter Handford



Evangelist Joe Miller



Rev. Ernest Pickering



Can you tell me why people have nervous breakdowns?

ANSWER: There is a genuine problem about nervous breakdowns. The fundamental fact about these mental disturbances and breakdowns on the part of Christians is worry. I think Christians ought to be taught plainly the sin of worry and the Bible cure for worry, which is given in Philippians 4:6, 7:

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Christians are to pray about everything and thus to stay until they can thank God and turn the burden over to God and also have the constant safeguard of peace beyond human understanding.

Sometimes the worry is about financial problems; more often it is about health. More often yet it is about sin. A guilt complex tends to take away one's assurance of salvation, leads people to think they have committed an unpardonable sin, etc.

This guilt complex ought to be dealt with on the basis of I John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." And Proverbs 28:13: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Sin, when honestly confessed to God, is forgiven.

Sometimes the nervous breakdown comes from worry over salvation. Foolish, ungodly doctors and psychiatrists teach that the answer is to keep people from going to church, from reading the Bible, from religious activities. That is not sensible. The answer is in teaching people to depend upon the Word of God for assurance of salvation, not to depend upon their feelings. This is clearly taught in I John 5:13: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

One can know that he is saved because of the things written in the Bible.

For example, Romans 10:13 plainly says: "For whosoever shall call upon the name of the Lord shall be saved." Anyone who honestly, in his heart, came to Christ for salvation has been saved and the assurance is to be based on the fact that God said it.

Needed . . . a Moral Revolution

(Continued from page 1)

ual, social, moderate drinkers becomes an alcoholic; one out of nine becomes what Dr. Ivy calls "a problem drinker." If our present rate of increase in alcohol consumption and alcoholism continues, Dr. Ivy feels that the ratio of "problem drinkers" to the "social drinker" will similarly increase within ten or fifteen years from one in nine to one in five! Does it scare you to see America fast becoming a nation of drunkards? Proverbs 20:1 reminds us, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Alcohol is well underway to destroying the bloom of our finest American youth. I was shocked to learn recently that one of my boyhood chums, a young fellow with talent, personality and great potential, is now a hopeless, helpless drunkard.

The Corruption of Hollywood

Our nation today is morally sick also from eating the foul outpourings of Hollywood on the theatre and TV screens. Romans 1:32 reminds us, "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." And we are proving the Scripture by

In John 6:37 Jesus said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." One who in his heart came to Christ for salvation was never rejected, on the authority of Jesus Christ Himself, we know.

In Matthew 10:32 Jesus said:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Here we have the plain assurance from Jesus Christ that one who has confessed Jesus Christ before others had saving faith and has been claimed in Heaven.

Often people who are on the verge of a nervous breakdown or who have already had a nervous breakdown need to be spiritually re-educated on such matters. To look at a verse of Scripture one time does not change the whole philosophy of life of one who has been taught wrong or one who has been enslaved by his feelings and emotions for so long.

Sometimes shock treatments are necessary because the person is actually sick and incapable of absorbing spiritual truth or even giving his attention until he is somewhat relieved of the constant turmoil in mind. But even after shock treatments, tranquilizing pills, etc., people need the honest Bible solution to their problems. They may confess their sins and have them forgiven; they should believe what God says and rest in the promises and have peace.

making national idols out of the filthy movie actors and actresses who themselves live in unrestrained sin. Is it any wonder that the moral life of our communities has sagged so sorrowfully when millions of our young people together with their parents feed on this corruption as a steady diet? They naturally reason that if easy divorce, adultery and drunkenness are acceptable for the movie stars, then "it is all right for me too." Because of this attitude, thousands of young people today are imitating the sins of their Hollywood heroes.

And even if the Hollywood movies were made by morally upright actors, the stories themselves are an abomination to God. All you need do to convince yourself that the films are rotten to the core is to read the reviews in *Time* magazine nearly any week. Though *Time* is not particularly given to moralizing, the movie editors point out in case after case the corrupt, lewd portrayals coming out of Hollywood. The movies portray an utterly false sense of love solely built on sex.

(Continued on page 5)

It is so terribly easy to drift, to neglect or hurry prayer, to shorten or even drop one's regular Bible study, and let magazines or secular reading take its place. Such neglect may not be noticed much, if at all, by the persons themselves, but others notice it; influence for Christ is weakened, and oh! the sadness of it when it becomes true of a follower of Christ, 'he wist not that the Lord had departed from him.' Poor shorn Christians! shorn of their strength and they know it not.—Laura A. Barter-Snow.

B.J.U. Films Acclaimed in France

The two Bob Jones University films which represented American colleges and universities at the International Film Festival are scheduled for several special showings in Europe this month.

The films, "Wine of Morning," a dramatic film-based on the first century novel of the same name by Dr. Bob Jones, Jr., and "The Flying Angel," a color "short" describing the motion-picture facilities at Bob Jones University, were chosen by the University Film Producers Association to represent the United States at the International Congress of Motion Picture and Television School Directors.

As a result of the showings of these films at Cannes and Paris, France, the University received several requests for additional showings in Europe. An official of the Swiss television system reserved a copy of "The Flying Angel" for telecasting in Switzerland, and Bob Jones University granted permission to the director of the French Institute of Cinematography to arrange a special showing of "Wine of Morning" for the entire student body of the Institute. In addition, the American legation in Paris scheduled a private invitational showing of "Wine of Morning" at the Embassy.

Mrs. Gilbert Stenholm, director of the Bob Jones University motion-picture division, delivered the keynote address for the American delegation at the International Congress and presided at the showings of "Wine of Morning" and "The Flying Angel" last month. Both films were exceptionally well received. When asked for comments after the Cannes showing of "Wine of Morning," the Russian delegate declined, stating that he had become so engrossed in the story that he had not formulated any criticisms. He was quoted by a news service as saying that the film was of such high calibre that he could criticize it only on the basis of a commercial picture and that he had completely forgotten it was a student production.

A Boston survey of 30,000 people who applied for the Keeley Cure showed the following "up-and-out" applicants: 800 medical doctors, 300 priests and clergymen, 170 dentists, 650 lawyers, 18 judges and nearly 1,000 business and industrial leaders.

An indication of where we are heading is seen from the fact that even in this day of exorbitant doctor fees, Americans are spending three times as much for

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner Contributing Editor

British Doctors Condemn Tobacco

The British Medical Association has joined the American Cancer Society and other scientific groups in the United States in positively charging cigarettes as being a major cause of lung cancer.

The association recently issued a pamphlet in conjunction with their journal, *Family Doctor*, stating that the number of heavy cigarette smokers who will die of lung cancer is about one in eight,

while the number of non-smokers who will die of lung cancer is about one in three hundred.

Dr. Harvey Graham, author of the pamphlet, stated: "Cigarette smoking is indeed a major cause of lung cancer. The risk increases with the amount smoked, averages five to fifteen times greater (on half-a-pack a day or more)

than among non-smokers, is twenty-seven times greater for those who smoke two packs a day. There is no question about it. The difference between non-smokers and men who are heavy smokers is clearly very large."

The tobacco crowd has recently been arguing quite vociferously that it is not tobacco but atmospheric pollutions such as exhaust fumes, factory smoke, etc., which cause lung cancer. The BMA pamphlet dismissed that theory as untenable, saying, "Policemen, transport workers, garage attendants all get more exhaust fumes than anyone else. But they don't get more lung cancer—unless they are heavy smokers. And clearly atmospheric pollution affects smokers and non-smokers equally."

The pamphlet added, "It has taken a vast amount of work and a lot of research over many years in many different countries to prove the case against cigarettes. But it is as near to proof now as any case of this sort ever can be. There is no doubt about it. No other theory fits the facts. No amount of criticism has shaken the basic clinical, chemical and statistical findings. Cigarette smoking is indeed the principal factor and the causation of lung cancer."

Remember God's challenge to His children: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body . . ." (I Cor. 6:20).

(Why not get "Tobacco—Is It's Use a Sin? Cigarette Facts, and How to Quit." By John R. Rice. 25c a copy—24 large pages—from SWORD OF THE LORD.)

Men of Extinction

Out of the millions of alcoholics in the United States, the best available statistics report approximately two million of them are working in industry. They are absent from their jobs about twenty-five days each year, lose about \$400,000,000 in wages, are responsible for twice as many accidents each year as their sober co-workers, in addition to being generally careless, unreliable and damaging to the safety and happiness of everyone else. Contrary to common opinion, the average alcoholic is not on skid-row. Eighty-five percent of the alcoholics in the United States live at home with their families in the midst of considerable misery and despair.

A Boston survey of 30,000 people who applied for the Keeley Cure showed the following "up-and-out" applicants: 800 medical doctors, 300 priests and clergymen, 170 dentists, 650 lawyers, 18 judges and nearly 1,000 business and industrial leaders.

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Extra Copies Available on Cooperative Evangelism

We had many fine letters like the following.

Rev. Frank H. Melbourne of Yuma, Arizona, writes:

"Dear Brother in Christ:

"I would like to thank you very much for your timely, courageous, and Christian article appearing in the June 20th number of THE SWORD, 'Cooperative Evangelism.'

"We know that it is costing something to take the stand you are taking, and which many of us have taken through the years on the same principles, but God will continue to give you the grace, the wisdom and strength you need. Our prayers are with you."

He asked that we continue to pray for Billy Graham and then says, "We consider THE SWORD OF THE LORD and its vital message needed more than ever in America and the world. May our Heavenly Father strengthen your hands!"

We printed 10,000 extra copies of the June 20 issue with twelve large pages, and with the extended article by the editor reviewing that book, so-called *Cooperative Evangelism*, by Dr. Ferm, one of Dr. Graham's paid workers, smearing fundamentalists and slandering dead evangelists. There are extra copies of that issue available at 10c a single copy, 25 copies for \$1.25, \$5.00 per hundred, postpaid. These copies wisely given out to those who have been sent this propaganda by the Billy Graham headquarters, will do great good we think. It is written in kindly language, and we believe will honor Christ. Address THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

alcoholic drinks as the nation's total medical bill.

Warning to the "Strong"

Dr. Theodore L. Cuyler, in a blessed sermon offering hope to backsliders which was printed in the February, 1878 issue of THE COMPLETE PREACHER, had a timely word of advice along the line of I Corinthians 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall." Said the good doctor: "The sin of backsliding is an awful sin. It figures so prominently in the Word that, turning to a Bible text-book recently, I was startled almost to see the large number of cases recited, and the maledictions pronounced upon it. Then, too, in studying the narratives of backsliding in the Bible, I discover this, that men often break just where they seemed strongest. For instance, Noah was a Puritan; yet Noah lies on his back drunk. Moses is the synonym of meekness and patience; Moses grows enraged, and smites the rock too often. Solomon is the synonym of wisdom; yet he plays the fool with women and the wine-cup! John is the representative of love; and John it was that asked Christ to bring down a shower of fire on the little Samaritan village! Peter is the brave, heroic disciple; but Peter turns coward at the sneer of a servant-girl. All these men broke right where they thought themselves strong. Christians sometimes do the same thing. Where they think themselves strong the enemy breaks through."

Out of the millions of alcoholics in the United States, the best available statistics report approximately two million of them are working in industry. They are absent from their jobs about twenty-five days each year, lose about \$400,000,000 in wages, are responsible for twice as many accidents each year as their sober co-workers, in addition to being generally careless, unreliable and damaging to the safety and happiness of everyone else. Contrary to common opinion, the average alcoholic is not on skid-row. Eighty-five percent of the alcoholics in the United States live at home with their families in the midst of considerable misery and despair.

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Evangelist Sumner can be seen and heard:

July 20-27: Highland Park Baptist Church, Chattanooga, Tennessee

July 29-August 10: First Baptist Church of Temple Heights, Tampa, Florida

'A missionary story for Young and Old'



JUNGLE DOCTOR Looks for Trouble

by Paul White

CHAPTER X.

N'yani—The Monkey

I switched on my small flashlight and there on the path was a pathetic figure. From his waist up, a man of splendid development, but his legs were mere sticks—wasted things, unspeakably crippled.

"Yah," said Hezeroni, "heh, I had fear when I saw you there. I thought, 'Koh, it is chewi, the leopard!'"

"Kah," laughed the cripple, "it is only I, N'yani, whom people call the monkey. Do I not walk at night to avoid the laughter of those who walk on feet?"

I shone the flashlight down and I could see the pads made from old pieces of motor tire which he wore on his twisted knees, and on his hands. He moved forward with us, going at a surprising rate.

"Bwana," he said, "I saw a child who was blind. I saw him walk past my house. Did I not watch through the cracks in the wall? Do I not see many things? Heh, do not my ears hear many things? You sit in the dark, Bwana. You be such as I am and you too would watch and listen. It is my life."

"Heh," said Hezeroni, "and, Bwana, I have heard the words that there is nobody in all our tribe who has greater skill in the making of mats than N'yani here."

"Kah," said the cripple, "Bwana, I can make mats with my eyes shut. My hands know the way, but, Bwana, I have come to your hospital, for I thought that if you could cure a child's eye, it might be that you could give strength to a man's legs."

"Heh," I said, "surely we will try. We will see what can be done for you. Behold, we will have N'yani, the monkey, in the bed next door to Simba, the lion!"

Hezeroni chuckled.

"Bwana," said N'yani, "I have come because the Chief has said that nobody from our village shall visit the hospital. Is not N'goma the witch-doctor of our village? Shall we not go to him?"

N'yani stopped. I could hear him spit in the darkness.

"Yah," he said, "I have had charms about my neck; I have had charms around my waist; I have swallowed charms; there were charms in my ears; there were charms around my ankles. Kah, Bwana, no strength has come to my legs, nor any strength to my limbs. Nor does the pain up my back grow any less. Yah, Bwana, so when the Chief made this order saying no one shall go, I said to myself, 'I will go.' He chuckled. 'I needed something like that to stir my anger, to make me make up my mind, and, Bwana, I have come.'

He went through the gates of the hospital in time to hear Simba active on his *ilimba*. N'yani crouched in a corner while a hurricane-lantern was brought for me to make an examination. From the room next door suddenly came singing. As they swung into the chorus, N'yani slowly translated the Swahili back into Chigogo.

His strong hand reached out and touched me on the knee.

"Bwana," he said, "heh, it has a sound of joy about it. They are not the words that I hear round the fire in our village. I heard a song the other night, Bwana, which told of the things which you do in the hospital. How you cut out people's eyes, make them, into medicine, and then put the eyes back. How you have a strong medicine that keeps people from screaming when their pain is very

great. How you have medicines that turn people's insides to water."

"Heh," I said, "those are the songs written by N'goma, or by



M'bou himself. They have no joy in our work here, for there is no profit in charms that do not work when we have the medicines that take away pain."

"Heh," said N'yani, "those are words of truth, Bwana, but can you take away my pain?"

Daudi arrived with a lantern. "Yah, Bwana, I am glad you have come back from that village. Did you give M'bou any medicine?"

"Uh, uh," I shook my head, "uh, uh. He was making *itumbiko*—a sacrifice. We merely watched, but we have brought one from that village whom we will help."

"Hongo," said Daudi, "I have heard of N'yani. Is not he the one who knows everything that happens in the village?"

The cripple covered back.

"Have no fear," I said. "Daudi is my friend and my helper. He will also be your friend and your helper."

"Daudi, help him up on to this examination bed."

Together we lifted him. He was covered with an irritating skin disease which he scratched incessantly. One big hand went over his shoulder, the other behind him, trying to reach the spot in the middle of his back, but there was a clear two inches that he could not reach. Daudi grinned and scratched the spot for him.

N'yani smiled. "Yah, truly he is a friend and helper. Does he not scratch the spot that irritates which is beyond my reach?"

They laughed. I examined his legs. Although there was quite a deal of gnarling of the joints, his nerves were entirely intact. His muscles had almost disappeared from disuse. Daudi looked over my shoulder.

"Bwana, is there anything we can do?"

"Heh, quite a lot. First we must get his story. Tell me, N'yani, why did your legs get like this?"

"Kah, Bwana, it was the days of the great rains. My wisdom went from me, and did not N'goma beat me with the glowing stick?"

I could see scars on his foot and leg. Apparently the witch-doctor, driving out the malignant spirits of the ancestors, had burnt his feet so that he had not walked. In the delirium of malaria his legs had drawn up and had stayed there. Moving round on his hands had pushed them more and more out of position until there he was, a

wreck, and a wreck that could be righted, at any rate to some degree.

Yacobo came into the ward. "Bwana, will we put N'yani in the ward?"

"Heh, first of all though, he must be bathed." N'yani drew back.

"Uh, uh, that is not my custom."

"Heh," said Daudi, "it is a very comforting custom. It removes the itch, also it is a way of making your skin much more comfortable. Come, I will show you how it is done."

He grinned at me, and I watched khaki-clad African dispenser and that pathetic monument to the witch-doctor's art move away across the courtyard.

The next afternoon I came into the ward to do my routine round. I had a look at Simba's leg. His temperature was down. Everything seemed to be in order.

"Heh, Bwana," he said, "I have no pain."

"Hongo, before long we will be able to get you up. But . . . not . . . before . . . I . . . tell . . . you."

Simba laughed. I turned to the next bed.

"Heh," said a spruce-looking African, his hair duly shaved off and his scalp shining from the effects of peanut oil worked thoroughly in, "Bwana, do you not greet me?"

"Yah," I said, "have I seen you before?"

He was dressed in a pajama coat, somewhat worn, but still showing a nice collection of big red spots.

"Am I not N'yani? Did I not meet you?"

"Hongo," I said, "you look different already. Heh, behold, we should be able to give you much help. Lie there quietly and in a few days' time when we have put more strength into your body and chased out the dudus of malaria, then I will take you to the place of operation, and we will help your leg."

"Hodi," said a voice at the door, and a girl of about fourteen came in, bringing a basket containing African porridge. This she gave to N'yani and went out.

"Hongo," I said, "one of your relations?"

"Uh, uh, Bwana. She is a girl from the village of M'bou. There are those that say she is a relation of M'bou himself. When he had great rage not long ago, and had drunk much beer, he hit her very hard on the head with his knobbed stick. Since then, Bwana, she has had fits. Her hands and her face shake like a bird in flight. There are those who have fear of her. They say she is bewitched, but, Bwana, I know better. She would sit with me while I made mats. I would tell her the stories of the tribe. Heh, Bwana, and she had kindness to me. 'Are you not weak,' she said, 'from the middle down and I am weak from the middle up? Shall we not help one another?' So I taught her to make mats and she brought food to me, and yah, she brought me much news."

Simba, in the next bed, was twanging away at his *ilimba*.

"Bwana," he said, "I have a new song. It is about a blind man called Bartimaeus. It comes from the words of God. Let me sing it to you."

"Heh," I said, "you may sing."

As he finished, N'yani turned round and said, "Yah, these are words that I would hear."

"Heh," said Simba, "these are the words that bring life. They have brought life to me. *Kumbe*, it is not a hard thing to tell of the things you know, and I know that

The Great Waster

From The Pentecostal Evangel

During 1956 the people of these United States spent 10½ billion dollars on alcoholic beverages. Someone has calculated that this amount of money would build four roads across the nation, from the Atlantic to the Pacific, and line each road on both sides with \$10,000 homes all on 150-foot lots adjoining one another.

As individuals and as a nation we will have to answer to God for all this waste. It is not the drinkers alone who are responsible; it is the general public, including church members, who allow the flow of liquor to spread across the country with legal sanction and very little protest.

Worse than the waste of money is the colossal waste of human life caused by liquor. The National Safety Council estimates that 30 per cent of the 40,000 people killed in automobile accidents every year involve drinking drivers. In Texas and other places the authorities say it is at least 50 per cent.

The Metropolitan Life Insurance Company studied 250 homicides and reported that either the slayer, the victim or both had been drinking in 46 per cent of the cases.

Morals, health and marital happiness are likewise destroyed by beverage alcohol. Judge Cecil Curdy of Miami, Florida, recently said: "Alcohol causes 90 per cent of the troubles brought to this court." Police Chief George Eastman of Seattle, Washington, said that 70 per cent of all arrests in that city are for drunkenness. In Washington, D. C., the official figure is 77 per cent. In Pittsburgh, Pennsylvania, 85 per cent of arrests brought before the moral court have drinking as the basis of the trouble.

Added to all this is the loss of millions of dollars in property damage, and the lost man-hours from industry. In the wake of liquor is the mourning of the bereaved, the pity of broken homes, the squalor of poverty, the senselessness of the misery to the drinker and his family, and the

God helps me every day. Has not my life been in great danger twice, and each time has not God helped? We worship no snakes smeared with butter, nor strange insects with peculiar legs like sticks, nor calves with two heads, but we worship God. We understand Him because His Son came to earth like a man. Heh, it was He who dealt with the eyes of Bartimaeus. Heh, I will sing it for you again."

To be continued

(Reprinted by permission of the author from the book, JUNGLE DOCTOR LOOKS FOR TROUBLE, published in the U. S. by Wm. B. Eerdmans Publishing Co. Price, \$1.50, plus 15c postage and handling. Order from Sword of the Lord, 214 West Wesley St., Wheaton, Illinois.)

pain of those injured (perhaps maimed for life).

Temperance Education, Inc. of Chicago tells us that World Temperance Sunday is a good time to remind ourselves of some of these facts. What a pity that the majority of Christians will permit the liquor industry to robe itself in garments of respectability and lull them to sleep with its elaborate propaganda!

Don't believe these "beverage of moderation" ads. Dr. Andrew C. Ivy, distinguished professor of physiology and head of the Department of Clinical Science at the University of Illinois, says: "Drinking in moderation is not scientific. The only factual or scientific guarantee against alcoholism is total abstinence."

He says: "The only factual or scientific guarantee against alcoholism as a vice and disease and the only guarantee against alcoholism as a cause of accidents and human misery is total abstinence. There is no way to discover an alcoholic until he is an alcoholic. There is no cure for alcoholism except total abstinence."

In other words, don't ever take the first drink and you'll never become a drunkard. The position of total abstinence is demanded by the Bible, the best thinkers of every age, and modern medical science and psychology.

Tennessee Temple Seminary Graduates Seven

We are glad to hear from Dr. Alfred A. Cierpke, dean of the Tennessee Temple Seminary at Chattanooga, Tennessee, a part of the famous Tennessee Temple Schools, that they have recently graduated seven students, four with a B. D. degree and three with the M. R. E. degree. Eight students are scheduled to graduate in August, five with the B. D. degree and five with the M. R. E. degree.

Summer school is going on now in the air-conditioned Herrmann Building, and the summer school has seventy per cent of the winter enrollment. Dr. Cierpke says, "We are inviting likeminded students from other schools to come to us and receive the finest fundamental and premillennial training here at Temple Baptist Theological Seminary, which is also Christ-centered, Bible-centered and church-centered."

We commend the work of this good seminary of which Dr. Lee Roberson is president, and where the tremendous impact of the soul-winning ministry of Dr. Roberson is matched by the scholarly teaching of those associated with Dr. Cierpke.

Dr. Bob Jones Says:



A few days ago I came across a letter written on April 17, 1934. The young lady who wrote this letter graduated from Bob Jones University twenty-five years ago.

She wrote us about how she was

standing true to the Lord Jesus

Christ and witnessing for Him.

As I read this letter, it occurred to me that Bob Jones University,

ever since it was founded thirty-

one years ago, has followed a con-

sistent course. When I was away

from the campus recently, we car-

ried over our radio station some

recordings that we made about ten

years ago. We said at that time

just exactly what we are saying

now. Bob Jones University stands

without apology for the old-time

religion and the absolute authority

of the Bible. We are against any

kind of compromise. We are training Christian leaders who are going out into the world to give the testimony for which Bob Jones University was founded and which it has maintained through the years.

Now, you can help us in this work, first, by praying for us. Second, by helping us line up the right kind of students who can be trained for leadership; and, third, by investing some of the Lord's money in the work. Won't you let us hear from you? I know you have been thinking about writing us. Suppose you do it now. Thank you, and God bless you.

BOB JONES, FOUNDER
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(Advertisement)

The Unfaithful Minister and the Souls of Men

By Charles H. Spurgeon

"The voice of thy brother's blood crieth unto me from the ground."—Genesis 4:10.

There are many persons whose brother's blood cries to God from the ground. . . . There is the infidel, the man who is not content to keep his sin in his own breast, but must needs publish his infamy. He ascends the platform and blasphemous the Almighty to His face; defies the Eternal; takes Scripture to make it the subject of unhallowed jest; and makes religion a theme for comedy. Take heed, sir, there will be a tragedy by and by in which you shall be the chief sufferer!

What shall I say of those men who are more diligent by far than half God's ministers are, whose names we see planked on every wall, who will go from town to town, especially where in greatest numbers artisans are dwelling, and never seem content unless they are preaching against everything that is pure, and lovely, and of good report; uttering things which would make your cheeks blanch if you heard them. Oh, sirs! the voice of your brother's blood crieth to Jehovah this day. The young men you have deluded, the working men you have led astray, the sinners whose lullaby you have sung, the souls that you have poisoned with your foul draughts, the multitudes that you have deceived—all these shall stand up at the last, an exceeding great army, and pointing their fingers at you, shall demand your swift destruction, because you decoyed them to their doom.

And what shall I say of the unfaithful preacher, the slumbering watchman of souls; the man who swore at God's altar that he was called of the Holy Ghost to preach the Word of God; the man upon whose lips men's ears waited with attention while he stood like a priest at God's altar to teach Israel God's law; the man who performed his duties half-asleep, in a dull and careless manner until men slept, too, and thought religion a dream?

What shall I say of the minister of unholy life whose corrupt practice out of the pulpit has made the most telling things in the pulpit to be of no avail, has blunted the edge of the sword of the Spirit, and turned the back of God's army in the day of battle?

Ay, what shall I say of the man who has amused his audience with pretty things when he ought to have aroused their consciences; who has been rounding periods when he ought to have pronounced the judgment of God; who has been preaching a dead morality when he ought to have lifted Christ on high as Moses lifted the serpent in the wilderness? What shall I say, brethren, of those who have dwindled away their congregations, who have sown strife and schism in churches of Christ once happy, peaceful and prosperous? What shall I say of the men who, out of the pulpit, have made a jest of the most solemn things, whose life has been so devoid of holy passion and devout enthusiasm that men have thought truth to be fiction, religion a stage-

play, prayer a nullity, the Spirit of God a phantom, and eternity a joke?

Among all who will need eternal compassion, surely the unfaithful, unholy, unearnest minister of Christ will be the most pitiable! What did I say? Nay, rather the most contemptible, the most desppicable, the most accursed! Surely, every thunderbolt shall make his brow their target, and every arrow of God shall seek his conscience as its mark. If I must perish, let me suffer anyhow but as a minister who has desecrated the pulpit by a slumbering style of ministry, by a want of passion for souls. God knoweth how oftentimes this body trembles with horror at the thought lest the blood of souls should be required at my hands; and I cannot, and I hope I never may, I cannot understand that lifeless performance of duty, that cold and careless going through of services which, alas! is too common. How shall such men answer for it at the bar of God—the smooth things, the polite and honeyed words, the daubing of men with the untempered mortar of peace, peace, when they should have dealt with them honestly as in God's name?

Oh, sirs, if we never play the Boanerges, we shall hear God's thunder in our ears, and that forever and ever; and cursed of men, and cursed of the Most High, shall we be without end. In Tophet we shall have this wail peculiar to ourselves, "We preached what we did not feel; we testified of what we did not know; men received our witness, for we were hypocrites and deceivers, and now we go down, richly deserving it, to the very lowest depths of perdition."

When I go down to the villages where I used to preach, and as I look upon the houses, I am apt to ask myself, Was I as earnest with the people as I used to be? I can say I hope I never flinched from telling them all the truth, though sometimes it had to be very rudely and roughly spoken; but yet God knoweth I do sometimes smite myself to think I did not weep over them more to be won to Christ.

And you, too, that sit in these pews so often, many of you are joyful converts to Christ, but numbers of you are still unsaved. What if you should be able to say at the last, "We trusted our minister; we hung upon his lips; we were never absent; we loved the Sabbath day, but oh, he did not tell us of our sin; he did not plead with us to be saved; he left us to ourselves; he was cold when his heart should have been hot; he was a man without tears, and had a heart without sympathy for us!"

Oh, sirs! God grant ye may never be able to say that of me. God save you, for my soul longeth for you. He is my witness how earnestly I long for you all in the bowels of my Lord and Saviour Jesus Christ! Come unto Him! Come unto Him! Let not your blood cry out against me. Oh, believe in the Lord Jesus Christ, and trust Him; trust Him now, that you may be saved, and that at last I may be able to say, "Here am I and the children whom Thou hast given me. Thou hast kept them through Thy power, and they are preserved even to the end; unto Thee be glory forever and ever!"

terial students, preachers, missionaries. So I am asking now that at least one thousand of you agree to send in ten or more subscriptions by January 1, thus entitling you to the special rate of \$2 per subscription.

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gregation, then ask church members and friends to subscribe. Nearly any pastor could get at least ten subscriptions with a mention or two, after giving out samples.

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But whatever method you take, I ask you to become my partner, help bear this load, and we will see what we can do in the next six months for Jesus in spreading the Gospel of such a dear Saviour, as He has commanded us to do.

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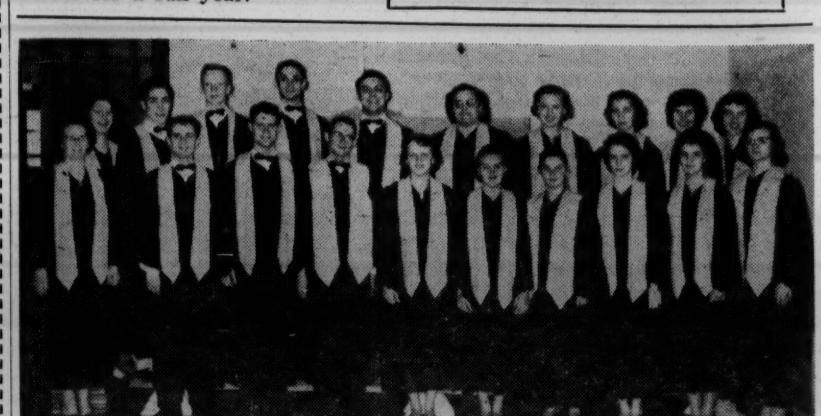
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By Editor John R. Rice

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I believe God will raise up one thousand who will agree to be my partners in this matter. At least a thousand of you will want to help bear the financial load of getting out the Gospel. Many of you will want to join me in giving generous gifts to the Ministers and Missionary Subscription Fund by which THE SWORD OF THE LORD is sent to so many preachers, so many missionaries, so many national workers in foreign countries, so many ministerial students, so many poor retired preachers who need it and who will read it gladly if we can furnish it. In Jesus' name, I beg you

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Dr. John R. Rice, Editor
THE SWORD OF THE LORD
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Needed . . . a Moral Revolution

(Continued from page 2)

passion and picture it as normal for married people to have "affairs" with others. Sin is portrayed attractively and usually no attempt is made to show the devastations of sin and that God always punishes sin. Drinking, smoking, necking, dancing and easy divorce are pictured as normal life. Even the so-called "great religious pictures"—"Samson and Delilah," "The Ten Commandments," "David and Bath-Sheba" distort the Scriptures and exploit sex and sin.

A tragedy compounded today is that many Christians who never attend the commercial movie houses and don't let their families go, now grace their living rooms with the same rotten pictures on TV. Just as wrong diet brings physical anemia, so modern America is morally anemic from gorging herself on a diet dished up by Hollywood.

The Gambling Curse

I read one time of two inveterate gamblers so possessed by betting fever they would wage a bet on which of two flies would leave a cafe table first. But this same fever possesses fifty million Americans who throw away 35 billion dollars annually on different gambling ventures. To help you visualize this 35 billion dollar annual American gambling bill, consider this: if you could spend a million dollars a day every day of your life, you could live to be almost one hundred years of age before you could spend 35 billion dollars. Horse racing, boxing matches, office football pools, slot machines and even bingo played in church basements all take their slice out of this fantastic total. This "try and get something for nothing" philosophy is devastating the morals of those who gamble. Many a gambler is driven to embezzlement or outright stealing to cover his bad bets.

Smutty Literature and Pictures

Not only on the movie and TV screens but also by way of newsstands and bookstore shelves, immoral sex filth is contaminating the moral life of our nation. Pornography, the production and sale of obscene pictures, mostly to high school students, has become a 500 million dollar annual business. But many of the magazines and cheap paper-back novels for sale at drugstores across our nation are little better. One magazine called *Satan* is actually devoted to the worship of the Devil. *True Confessions*, *Confidential* and other magazines of the like are not very far behind. Is there any wonder that a woman who spends hours each day reading stories of lust and passion freely expressed by some dime-novel heroine should accept the attentions of someone other than her husband?

A great deal of America's reading material today is sludge pumped from the Devil's cesspool, breeding and spreading infection wherever it goes. A Detroit police inspector said recently, "There hasn't been a sex murder in the history of our department in which the killer wasn't an avid reader of lewd magazines and books." Proverbs 23:7 tells, "For as he thinketh in his heart, so is he." If you sow an evil thought, you may reap an evil deed. How tragically America is learning this awful law of sowing and reaping!

Modern Dance and Heathen Music

If you were to interview the fallen girls who work in the red-light districts of our nation or as "call-girls," nearly every one would name the dance as one of the most important factors in her downfall. The very beat of the dance music is geared to stir sex passion, and wild rock 'n' roll has produced such wild orgies it is now banned in some cities.

Dr. E. S. Sonners, nerve specialist in Chicago and Los Angeles, says of the dance, "I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious maneuver preliminary to sex betrayal. It is nothing more or less than damnable, diabolical animal-physical dissipation. A young girl enjoys the dance be-

cause she is drugged by suggestive music and emotional over-stimulation into a drunkenness, a frenzy that takes her back nearer to the beast."

Many an innocent girl with no intention of going wrong has left the excitement of the crowded dance floor after several hours of physical contact with her "date" and has fallen easy prey to the loss of her virtue in a parked car on some country lane. The whole basis of the ballroom dance is wrong and is wrecking havoc with the morals of our young people.

Much attention has been focused on the juvenile delinquency problem and rightly so, but it is spawned by delinquent homes and parents. F. B. I. Chief J. Edgar Hoover, with the aid of 1,551 police departments, revealed that 1956 with 2,563,000 arrests made by these departments represented a 13% increase over 1955. This represented a 40% rise in the juvenile record under seventeen years of age. Forty per cent of all youths apprehended were fifteen or under! Here we find the moral leprosy hidden in parents breaking out into the open in their children.

Face it, reader, America is far gone down the road of moral disaster!

We Need a Moral Revolution

There is a great deal of talk in America about the threat of communism to our way of life. But actually, our moral depravity is far more serious to our national security than the possibility of communistic overthrow. Secular historian Arnold Toynbee tells of tracing the rise and fall of nineteen civilizations. Significantly, sixteen of these civilizations were destroyed from within by moral decay and only three of the nineteen were conquered by an outside enemy.

America must be awakened to her danger! The churches must be revived and Christians alerted to the threat of our nation. The only solution lies in desperate preaching on sin, judgment and righteousness. The godless heritage of recent decades must be overcome and an awareness of right and wrong created. The leaden conscience of America must be jabbed into wakefulness. On December 7, 1941, we were caught physically unprepared at Pearl Harbor by the Japanese bombers. But America today is as completely morally unprepared to withstand any threat from without or within as she was physically then. We simply must have a moral revolution in our country if we are to survive.

Who Can Bring This Moral Revolution?

Education cannot bring the moral revolution we need. Whenever a problem arises there are always some who suggest that education is the answer—"Just give the matter to the schools to handle."

But in moral matters it is not man's head that is wrong but a wicked sinful heart that wants to sin. The educators try to explain away sin by saying that alcoholism is simply a disease, and that moral difficulties stem only from social maladjustment. But this is as seriously wrong as diagnosing leprosy as hives, or cancer as the flu, or T. B. as a bad cold. Basically, men need to face these matters as sin and repent and turn to Christ for forgiveness and a new heart. No, education is not the answer to America's dilemma.

Modernistic Religion Has No Answer

Modernistic preachers today talk much of social consciousness. They hold conferences and forums about alcoholism, juvenile delinquency and other problems. But alas, their watered-down message which has jettisoned the saving and transforming power of the blood of Christ has no real answer to America's problems.

Modernists wearing rose-colored glasses gloss over the primary problem of sin and moral depravity. They speak glowingly of man's basic goodness, of a spark of divinity in each person which supposedly simply must be fanned afame. Norman Vincent Peale,

popular spokesman for this brand of "do-it-yourself religion," said September 30, 1957, "By faith, prayer and confidence, human nature will begin to flower again as the parched lands of West Texas flowered after the rains came . . . if you are not satisfied with what you are, you can change what you are by changing the prevailing thoughts that pass through your mind and by thinking positively instead of negatively." Where in Dr. Peale's comment is any mention of sin or repentance or the blood of Christ?

Man is hopelessly and wretchedly lost and "dead in trespasses and sin," as Ephesians 2:1 says. A change of environment, wiping out the slums, "positive thinking," forums, clinics—these simply are not going to change a man's sinful heart. They will not end America's headlong plunge into moral debauchery.

New Evangelicalism Is Not the Answer

In the last ten years a group of Christian leaders led by Dr. Harold John Ockenga of Boston has been promoting a movement known as "new evangelicalism" which is a middle of the road position between fundamentalism and liberalism. In December of 1957, Dr. Ockenga charged, "Fundamentalism abdicated leadership and responsibility in the societal realm . . . [The new evangelicalism] differs from Fundamentalism in its willingness to handle the social problems which the Fundamentalists evaded."

These views are only an echo of the message in Dr. Carl F. H. Henry's book, *The Uneasy Conscience of Modern Fundamentalism*, which the late Dr. W. B. Riley so soundly answered more than ten years ago.

The "new evangelical" emphasis on a "positive Gospel" sounds very good but it does not lay bare the basic matter of sin. Any preaching of simply "Ye must be born again" without the counterpart of repentance is only a partial message. Paul in Acts 20:21 defined his message as "repentance toward God, and faith toward our Lord Jesus Christ." Man must be shown from what they are to repent or turn away as well

as to whom they must turn. Sin cannot be handled with kid gloves. Sin must be made to stink and as such be denounced publicly as a blotch on America. Billy Sunday lambasted "this kind of deodorized, disinfected preaching which does not kill."

As an example of new evangelicals' failure to handle the sin problem, Dr. Billy Graham refused to appear before a United States Senate Committee hearing on liquor advertising with the comment, "The issue is too controversial." Again and again "new evangelical" leaders have refused to preach plainly about the very sins which are damning America. The sins of the Hollywood movies are glossed over and Dr. Billy Graham's name appears on the newspaper ads as recommending the film "The Ten Commandments" which *Time* magazine described as "a religious excuse for a display of sex." The "new evangelicals" simply are not going to make the vigorous all-out attack on sin necessary to change the moral tide in America. Their policy of appeasing the modernists renders them powerless to generate any moral revolution.

Fundamentalists Do Have the Answer

Historically it has been preachers and churches fundamental in doctrine and plain spoken against sin which have brought moral revolution. It was John Wesley who, under God, saved England from moral collapse as he preached sharply on the sins of his time. Often he preached with blood streaming down his face from wounds made by enemies of his message. Moody and Finney took a plain stand on slavery. They denounced liquor, the dance, lodges and other current sins. Billy Sunday, that bold fundamentalist, was so sharp and clear on the liquor question that the police in both New York City and Philadelphia assigned special bodyguards to protect him from the liquor barons who threatened his life. Mordecai Ham, powerful southern evangelist who rocked the South a generation ago, was twice the target of plots by the liquor interests to end his life. After one attempt on his life Ham

hovered between life and death for weeks.

Today, the crying need in America is for a slashing attack on the public and private sins of our people. We need in our pulpits some John the Baptists who are not afraid to preach plainly about sin, though for him it meant getting his head cut off. All over America we desperately need men such as Paul who rebuked sin so sharply that he suffered beatings, stonings, imprisonments and finally death for his stand.

We preachers who believe the Bible must "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1). We must "reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). Only the boldest, most aggressive warfare from our pulpits against sin is going to stem the awful tide of wickedness today. We preachers must get back to the Bible preaching on sin, judgment, Hell and salvation if America is to be saved for coming generations.

Sunday School teachers ought to pledge themselves to speak out plainly to their classes on these matters. Every Christian needs a personal commitment to be bold in his stand against sin in his community. We ought to lead in campaigns to clean up vice, corruption and smut in our towns. If preachers and Christian leaders would get deeply stirred about this matter, we could change the whole course of our nation. If we don't, there remains only a "certain fearful looking for of judgment and fiery indignation" (Heb. 10:27). —The End—

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The Super Highway to Eternal Ruin

(Continued from page 1)

worldly ambitions surely wants to shake hands with Mother again, but there is no time for Jesus now. So it goes, and hundreds upon hundreds, thousands upon thousands of business men, housewives, doctors, lawyers, farmers—all types and all kinds of people crowd this vast road.

There by the side of the highway faithful preachers call out the saving message of the Bible, loyal Sunday School teachers fervently plead, earnest mothers,

Can we not learn, like tired children, to fall into Everlasting Arms and rest, not in what we know, but in what we trust?—S. A. Eliot.

thers and friends pray and beseech Heaven by the hour for their salvation; but on they go. Oh, some are saved, but Jesus said few there be that find it. Millions are walking this road every year who never heed the warning and pass from this life without salvation because of neglect.

Years ago (as a pastor then) I visited the hospital and told a man there the story of salvation and asked him to accept the Lord. He listened very attentively to all I said but he wouldn't come to Jesus. A few weeks passed and I was called to his home. He was a very sick man, close to death. I told him the story of Jesus and His love again, I read the Bible to him, pleaded and prayed, but he closed his heart to the Lord. He wouldn't listen. Just then one

of the family brought him a pack of cigarettes. He had time for them. His body was nothing but a starving skeleton and that day he was staring death in the face. He was kind to me and treated me as nicely as he could. I couldn't forget all that a few days later when I looked on his dead face in the casket. I couldn't get it out of my mind. Time for cigarettes, time to be nice to me, time to be a conscientious father and an attentive husband, but not a minute for Jesus! He agreed he saw the way but put it off and put it off again until finally it was too late.

I read once a myth that the imps of Hell gathered together and one just returning to the pit said, "I've found a way to keep souls from Jesus. I've succeeded in making men believe that there is no God."

He expected lots of praise, but Satan himself said, "That will never work. Anyone can see there is a God. Men will know, and

thousands of them will never believe what you have said."

Then another imp returned and said, "I've made men believe the Bible is untrue and that there really is no Hell"; but Satan said, "Some will no doubt listen to that, but many people will be able to see that the Bible is true."

Then still another came and said, "I have it! I've told men Jesus is the Saviour, He is the Son of God. I've said there is a Heaven, and there is a Hell, and men must be saved, but I said, 'You can take your own good time about it. You don't need to worry; you will be all right for you are sure to be saved by and by.'"

There was a shout, it is said, in the regions of darkness—a shout of praise, victory, and acclaim—for at last a way had been perfected to send poor sinners by the millions across a lifetime of good intentions into Hell-fire.

I would like to take three things from this text and use them in reverse order, and I pray the Lord will use them to show you the folly of neglect.

So Great Salvation

Here in Hebrews 2:3 we read of "so great salvation." There is nothing in all the universe of God greater than salvation. Think, for a moment, of all the great things you know of.

I guess our minds, at this time of the year, go back to the pilgrims, our great, great, great grandfathers who came here to this land. They left England to be free from rulers who would not allow them to worship as they pleased.

Oh, that was a great thing, certainly outstanding, when they landed the little Mayflower at Plymouth Rock. But the power of sin followed them. The Devil rode the waves and dogged their steps even in this new land. You can fight the King, you can rise against oppression and declare your rights all you please, but that doesn't stop sin. You can get in a boat and move around the world, and sin, like a bloodhound, is right on your trail. Sin—it is the worst thing that has ever used its force against men; and the salvation that can set a man free from this awful curse is the greatest thing on earth.

Look at the Revolution, the glories of July the fourth. We declared our independence that day, and it was a great day for we were free. Free from what? Free from England. We are not free from cards, drink, endless wars, bloodshed, divorces, wicked movies, and the dance. These are still here, and we are more in bondage to sin than we ever were to England.

The greatest thing in the universe is salvation—salvation that

will send a drunkard home to love his wife, a gambler home with money in his pocket to buy groceries and clothing; salvation that will give you a new nature, change your life completely, and open your eyes to Heaven. It is great because of what it will do. It is great because of the way it came, through the blood of God's dear Son. And finally, it is great because of where it is. Friend, salvation is in Jesus.

Everything here and hereafter, worth talking about, is wrapped up in Jesus.

God planned to build this world, then He turned the plans over to His Son. In John 1:3 we are told, "All things were made by him; and without him was not any thing made that was made."

God planned to judge this world, but we are told in John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son."

God has definitely planned to save all who will come. How? Jesus said, ". . . no man cometh unto the Father, but by me" (John 14:6), and He is the only way anyone ever will be saved. Friend, if you have salvation through the shed blood of Jesus Christ and you don't have another thing on earth, you will be in Heaven; but if you have everything the human heart could ever crave and you die without Jesus, you will burn in Hell-fire forever. Salvation is the one thing you must have.

"If We Neglect"

What if you should neglect it? What if you keep on in your sinful way? What if you ride on in your conceit, working at your job, living in your pleasure, and rejecting God? Friend, listen! There is no other way of salvation. Jesus said, "I am the way" (John 14:6). The Bible emphatically declares, "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

I remember very well my last year of high school. We were told again and again that we ought to think seriously about our life's vocation. We were told that there were many good profitable professions and we ought to take our time, think it out carefully, and then make our choice.

If there were a half-dozen ways to be saved, I would tell you about all of them the first night. I would ask you to think this over and get the one most suited to you. But, friend, there is just one way and there is just one time." (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

"Wherefore (as the Holy Ghost saith, today if you will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness" (Heb. 3:7, 8). Today as I speak to you, right now is the only time God promises. If you will turn from sin to believe on the Lord Jesus Christ right now, you have God's infallible word that you will be saved and will be accepted as His child right now.

If you neglect this, you will have no comfort in sorrow as long as you live. You can hear those blessed words, "Let not your heart be troubled," but yours will always be troubled as long as you continue to neglect.

You can't have any power over sin. The Devil will continue high carnival in your life. Your passions and lusts will take advantage of your soul and you will never be free as long as you neglect.

"How Shall We Escape?"

Every day you put it off and ride this broad super highway, your old heart gets colder, the sermon seems longer, you are more disgusted with the singing, the whole service, and even the pastor. The sad and bitter truth is, you are drifting further away by the hour and there is no escape, our text tells us.

David asks the question, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the utter-

(Continued on page 7)

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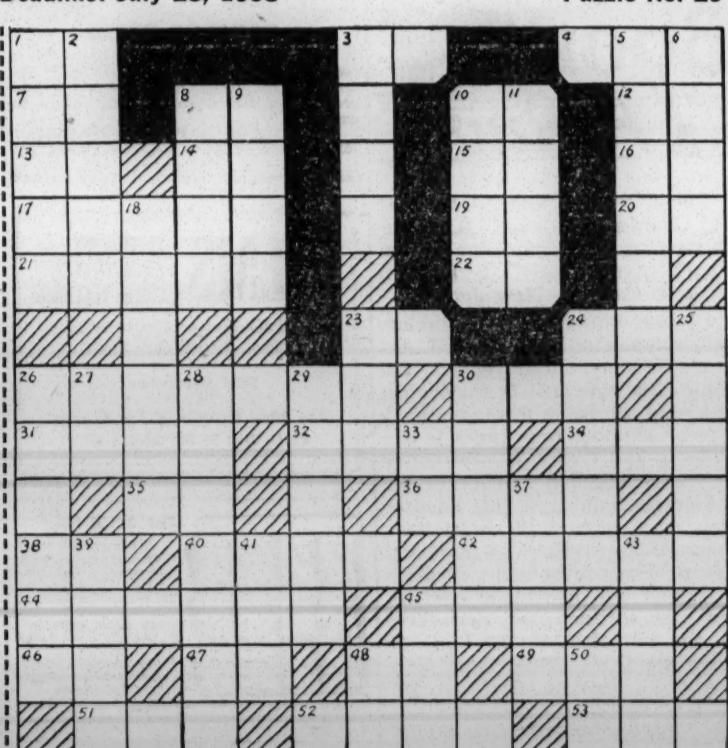
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W	H	E	R	E	R	E
L	A	E	T	R	S	D
A	T	E	Y	E	A	F
P	E	R	U	D	I	S
S	R	N	E	E	S	A
E	A	T	N	T	E	S
T	H	O	U	D	O	B

The Super Highway to Eternal Ruin

(Continued from page 6)

most parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139:7-10).

David goes on to say that if he should hide in the darkness, God would turn on the light. Even the night would shine as the day for they are both alike to Him. And, sinner, you can't escape.

Little Zacchaeus, hearing that Jesus was coming that way, ran and climbed up in a tree. We are told in Luke 19:5 when Jesus came to that place He stopped and looked up and said, "Zacchaeus, make haste, and come down; for today I must abide at thy house." He couldn't hide from God.

I'll never forget the first time I read of Nathaniel in John, chapter 1, verse 48. When he was introduced to the Lord Jesus, our Lord said, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." In this chapter the Lord reveals that He knew Nathaniel through and through.

Friend, He misses no one. Every hair on your head is not only numbered; the original language means every hair on your head is labeled. God knows you from the crown of your head to the sole of your feet. He knows every thing you ever did, every thought you ever had, and you can't escape His judgment.

You go to school. The teacher assigns the lessons from day to day. You must study to pass. If you don't, if you neglect and spend your time with the fellows and girls, how shall you escape failure at the end of the year?

You go to the doctor in great pain. He tells you that you have taken a deadly disease. There is one cure, but you must take the medicine and obey the orders as given. Suppose you neglect, go about your daily duties while the cure is kept in your pocket—how shall you escape when that disease strikes its fatal blow?

Friend, God tells you there is one way and that way is the Lord Jesus Christ. There is one time and that time is now. If you continue as you are, if you will not heed, how shall you escape in the hour of judgment? Believe the Bible now! There is no escape, nothing but a real burning Hell and the blackness of darkness forever.

God in His mercy sent the Bible to tell you, the Holy Spirit to persuade you, the Lord Jesus to die for you and even me, and this message to get next to you. Won't you come now?

Gipsy Smith came from the gipsy camps in England. He said

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they worked in the fields when he was a boy, then as they completed the work on one farm, they would all get in a wagon and ride up the road to their work on the next farm. One day as one of these groups rode along, they came to an old covered bridge. It had rained the night before and floodwaters surged around the road leading to the bridge. Some of the ladies were frightened and began to scream. They threw the horses into panic and they dashed madly against the side of the bridge; all were thrown into the water.

One young fellow came to the surface quickly and began to look for his mother. Soon he saw her and was by her side. He tried to save her but she was so filled with fear that although he tried and tried, he could not save her and she finally went beneath the water and drowned.

A few days went by. The victims had been taken from the water and a large trench was dug in the ground. Many of the caskets were side by side in one big grave. The time drew near, a big crowd came in sympathy for the gypsies, the preacher was there. Then the young man jumped down into the grave. He knew the people saw him, but he didn't care. He put his hands over the casket and said, "O Mother, I wanted to save you! I did all a man could do to save you, but you wouldn't let me."

I believe if you are not saved and you continue with your neglect, you will realize some day that Jesus did all God could do. He did all man could do. In fact, He did all that could be done to save you but you wouldn't let Him. Won't you open your heart today? Turn from your sin, and let the Lord Jesus save you now.

Neglect No Longer! Be Saved Today

You have read the sermon by Evangelist Joe Miller showing that neglect is "The Super Highway to Eternal Ruin." God wants you to be saved. Christ died to keep you out of Hell. We published this sermon to warn you. The Holy Spirit doubtless has shown you you are a sinner. Your conscience reminds you of your guilt. Now it is time to act. Will you, today, this very moment, turn your heart from the way of sin in honest repentance and turn to Jesus in simple faith? Will you now trust Him to become your own personal Saviour, this moment, depending on Him to forgive all your sins and make you God's child and give you everlasting life, as He has promised to do? Yes or no, dear lost friend. If you are not saved you are lost. Neglect may mean your soul lost forever.

If you will now turn to Christ and trust Him as your Saviour, I beg you to sign the decision form below, copy it in a letter and mail it to the editor at once. We will tell Brother Miller so we may rejoice together in your salvation. I will write you a letter of counsel and encouragement. Decide and sign, copy and mail today!

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley, Wheaton, Ill.

Dear Brother Rice:

I have read the sermon, "The Super Highway to Hell." I realize I am a poor lost sinner. I know that neglect, postponing decision, waiting until tomorrow is the way to eternal ruin. So here and now I face the matter. I admit to God that I am a poor lost sinner who needs forgiveness. I ask Him for His mercy. This moment, I here and now trust Jesus Christ to forgive my sins and save my soul. I give Him my heart forever, depending on Him to make me a Christian now and land me safe in Heaven by His grace. I believe Him and depend upon Him now and set out to live for Him daily by His help. I will confess Him openly as my Saviour.

Signed _____

Address _____

The Obedience of Love

(Continued from page 1)

the unequal yoke of believers and unbelievers is clear in Scripture. Any attempt to circumvent this command under the guise of Christian love simply reveals an ignorance of divine revelation. "Love to Him that does not keep His commandments is either spurious or dangerously feeble," states Alexander Maclaren.

Stedfast Obedience

John, the apostle of love, is also the apostle of obedience. Love and obedience complement one another. "And this is love, that we walk after his commandments" (II John 6). In this statement is presented the stedfastness and the sole allegiance of love. A better rendering would be, "Keep on walking according to his commandments." Continued obedience is stressed. Love is characterized by continued, faithful, dogged, determined, unwavering obedience to all the commands of Christ. Many servants of God have begun valiantly to obey the Lord, but the pressures of friendships, ecclesiastical loyalties, majority opinions, and financial securities have turned them aside from the path of obedience.

A number of years ago a Bible teacher, now widely known, was asked to participate in a service which would be held in an evangelical church, but in which modernists would also participate. In

a letter to a close friend he said in part as follows: "I cannot afford to be publicly associated on any platform with men of this sort. These men do not believe the things we believe. They do not preach the gospel we are standing for here at _____. They are not holding up Jesus Christ as the only Saviour from sin, and the only begotten Son of God. I know the pastor of the church where these meetings are to be held is a true believer . . . but the presence of men who are liberals makes it impossible for me to accept the invitation." In his earlier years he took a strong stand against cooperation with modernists. In his later years, in a recent speech before a great crowd of hearers, this same able and good man repudiated the very principle which he had so nobly espoused many years ago. He told his audience in heated words that it was perfectly all right for evangelicals to cooperate with liberals as long as they did not compromise their message.

This man started well, but pressures mounted in the heat of the battle and he failed to "keep on walking according to his commandments."

Sole Obedience

Notice again, a second emphasis of II John, verse six. "And this is love, that we walk after his commandments." Love's allegiance is solely to the Divine Commander. Love does not vary its walk according to the pattern of others, according to the shifting opinions of fellow Christians, or according to the changing theological climates of its day. Love is occupied with "his commandments"—nothing else.

On a cold, bitter, wintry night in New York City, a commuter train conductor was receiving tickets at the gate. In line of duty he had to stop the rushing passengers and demand their tickets. This meant taking off warm gloves, and exposing hands to the cold, biting wind, a process calculated to sharpen tempers and tongues. Several uncomplimentary remarks were hurled at the conductor. A friend, seeing his plight, remarked, "You're not a very popular man tonight, are you?" The conductor smiled, pointed to the lighted windows of the general offices of the railroad for which he worked, and replied, "I only want to be popular up there."

Obedience to orders—not crowds, fame, or apparent success—makes a man of God "popular up there."

II. The Orthodoxy of Love

Love is obedient, but love is also orthodox. A noted preacher has made the statement (which has been widely circulated) that

"the badge of Christian discipleship is not orthodoxy but love." The impression is given by this statement that Christian love is somewhat superior to and apart from orthodoxy, that love is practically oblivious to doctrinal issues. John F. Walvoord has correctly diagnosed this present trend as a "tendency in current evangelism to bypass specifics in theology." Insistence upon adherence to clear theological distinctions is labeled as "narrow," "divisive," "intolerant," and "bigoted."

Love Rejoices in the Truth

Modern "evangelicalism" (as the term is used by many) encourages a love apart from the truth. The Bible on the other hand unites love and truth. Love springs from truth, and centers around the truth as revealed in an infallible Book. Love "rejoiceth not in iniquity, but rejoiceth in the truth" (I Cor. 13:6). There is some disagreement among commentators as to whether "the truth" in this text refers to moral righteousness or to the truth of the Gospel. While the primary application is very likely to moral truth, the presence of the definite article might also point to an inclusion of doctrinal truth—the truth of the Gospel.

Charles Hodge says concerning the verse, "The general sentiment of this verse is that love does not sympathize with evil, but with good." Love does not countenance error even though it may be accompanied by a measure of truth.

The popular notion is wrong which holds that in an institution, evangelistic effort, or denominational program some doctrinal error can be tolerated as long as it is carefully mixed with a degree of the truth. Love "rejoiceth not in unrighteousness." It is not a mark of love to support programs which are evil in principle, but contain some orthodoxy of message. Love is wholeheartedly, unequivocally, eternally opposed to all error whether in doctrine or practice. Love does not bless error in order to promote truth.

Paul is very clear here. "Love rejoices in the truth." There is a definite system of theology which is called "the truth" in Scripture. It is absolute, not relative. Fundamentalists do not have to be "re-examining" the great truths of Scripture to see if they are correct. We are not seekers of the truth, but proclaimers of the truth.

Dr. H. A. Ironside was sitting in his office in the bookstore at Oakland, California, one day. In walked a long, gaunt figure with a flowing beard and flashing eyes. He accosted Mr. Ironside and said, "Sir, I perceive that you are a truth-seeker."

"No," Ironside replied, "as a matter of fact I'm not."

The intruder, somewhat taken aback, said, "But, sir, the presence of all these books proclaim you as a seeker after divine truth."

"Ah, sir," said Ironside, holding up his Bible, "I am not seeking the truth; I have found it. It is all in here."

"Well, sir," his questioner remarked, "Do you know that we are living in the millennium? I happen to be one of the 144,000 and I have my resurrection body."

"What's that?" queried Ironside. The gaunt gentleman repeated, "I have my resurrection body."

"Why," said Ironside, "is that it you have with you?"

"Why, yes," agreed Mr. Whiskers.

"Oh," replied the noted Bible teacher, "I'm terribly disappointed. I expected something better than that."

By this time the "truth-seeker" was enraged, cursed his tormentor in the name of the Lord, and vanished through the door.

We are not "truth-seekers," searching among various theological systems to determine that which is correct. The great fundamentals of the faith represent the truth of God as declared in His Word. Men who do not embrace these fundamentals are outside the realm of revealed truth of God. They may be very gracious, very courteous, and very learned, but if they deny the great fundamentals of historic Christianity they are void of the truth of God. It is not a mark of love to seek fellowship with men who openly deny the Scriptures. Love "rejoices in the truth."

Love Speaks the Truth

Not only does love rejoice in the truth, but love also "speaks the truth" (Eph. 4:15). Actually the word used here encompasses more than just the spoken word. It actually means "living the truth," but this of course includes a proclamation of it.

Many believers, on the plea of maintaining love and unity, will withhold truth which needs to be spoken. They fear lest they will lose the friendship of brethren or cause division in the ranks. There comes a time, however, when godly men must speak the truth, kindly but firmly, accurately, and sometimes publicly.

One of our ministers was recently sitting in his living room reading the evening paper when his wife appeared around the corner in a new hat (?). She commonly wore very small, trim hats, but this one was of much larger proportions. Hubby was asked his opinion. He observed, "Well, honey, to tell you the truth, you look like a flying saucer." The hat was exchanged for a smaller one.

Now was that preacher unloving because he told his wife the truth about her hat? No. He was simply speaking "the truth in love." He told her what she really looked like because he loved her and wanted her to look her best.

If an institution, mission board, school, or man is wrong, it is the duty of those possessing divine love to tell them so. True love is not silent while God's people are being led astray. True love does not hold its peace in order to provide more "cooperation" and "unity." Love shoots straight from the shoulder. If a thing is wrong, it's wrong. If controversy is necessary, it will not be shunned.

J. Gresham Machen has forcefully written thus: "Presenting an issue sharply is indeed by no means a popular business at the present time; there are many who prefer to fight their intellectual battles in what Dr. Francis L. Patton has aptly called a 'condition of low visibility.' Clearcut definition of terms in religious matters, bold facing of the logical implications of religious views, is an impious proceeding . . . Light may at times be an impudent intruder."

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The Obedience of Love

(Continued from page 7)

der, but it is always beneficial in the end. The type of religion which rejoices in the pious sounds of traditional phrases, regardless of their meanings, or shrinks from 'controversial' matters, will never stand amid the shocks of life" (*Christianity and Liberalism*, p. 1).

Love Maintains Biblical Orthodoxy

Another important passage in our study of biblical love is II Timothy 1:13 which reads: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Paul here declares that sound doctrine is to be embraced and defended in a spirit of love. "Sound words" and "love" are inseparable. Brotherly love is limited by the boundaries of sound doctrine.

Paul places great emphasis upon the use of words—a proper theological terminology. Believers are exhorted to maintain the "form of sound words." Wuest correctly remarks that "he is to hold to the doctrinal phraseology he received from the great apostle." Words are very important, especially so when dealing with eternal truth.

A west coast pastor was being kidded in a ministerial meeting because of the large scab which was prominent on the end of his nose. He endeavored to explain its origin. "You see," he said, "my wife said, 'Shut up,' and I thought she said, 'Speak up!'" Words are important. Herein lies the evil of modern neo-orthodoxy which uses terms but divorces them from their common and accepted meanings.

Unfortunately today there are those who are anxious to receive into full Christian fellowship those who deny basic doctrines, the "form of sound words." Those who battle for pure doctrine, for accurate theology, for exact, clear terminology are looked upon by some as disturbers of the peace. And yet Paul admonishes us to "hold fast"—maintain a militant, unceasing defense of the faith—but do it in faith and love. The words "faith and love" specify the principles in which the pattern is to be held, and mark "the sphere and element to which the pattern was to be restricted" (C. J. Ellicott, *Commentary on the Pastoral Epistles*).

Charles Eerdman comments on the text by saying, "The need of such commands has never ceased. In all ages of the Church the gospel has been endangered both by false friends and by open enemies . . . At times it must be stoutly defended; and this can best be done by those whose faith is accompanied by love . . . Today he is calling not only his ordained ministers but also all of his followers to guard the sacred treasure of revealed truth in faith and love." Perhaps we are living in days when the false friends of the Gospel are more dangerous than its open enemies. Strong measures are needed, and these are perfectly in harmony with the principle of love.

III. The Observation of Love

Love is not only orthodox, however; it is also observant. Divine love enables believers not only to see the changing patterns of Christendom which constantly fluctuate before their eyes, but more than that it enables them to observe, to carefully inspect and draw conclusions about various religious phenomenon with which they come in contact. Many ministers, Christian leaders, and laymen see much but observe little. Some have an idea that

"Love is blind, and lovers cannot see
The pretty follies that themselves commit."

A far too wide-spread notion prevails that if Christian leaders are seriously wrong in certain aspects of their leadership other believers should just "look the other way," pretend the errors are not serious, make a plea for Christian love which will not criticize the brethren, and then hope the situ-

ation will clear up. Obviously this is not practical nor scriptural.

Love Discerns

The prayer of Paul for the church at Philippi is that their "love may abound yet more and more in knowledge and in all judgment" (Phil. 1:9). The word "judgment" would better be rendered "discernment." The love, therefore, for which Paul prays is a love based on "accurate knowledge" and evidencing a "moral perception," a "peculiar insight" (cf. John Eadie on Philippians).

Here is no sickly sentimentalism which characterizes some expressions of love. Paul says, "Discern whether a thing is right or wrong. If it is wrong, declare it so." Believers are to exercise loving discernment about everything.

One day in conversing with Rev. Clarence Didden, president of the IFCA, I asked him why it was that so many preachers were unable to see the issues of the hour in which we live, and were following uninscriptural concepts. Mr. Didden immediately replied, "Ernie, we have too many flat-nosed preachers!" Somewhat nonplussed I asked him what he meant by that. "Back in Leviticus 21:18," he said, "God instructed Moses as to the requirements for the priesthood. The verse reads, 'For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or anything superfluous.' You see 'flat-nosed' men couldn't be priests."

Still puzzled, I said, "But what

do you make out of that?"

He continued, "I remember how my grandmother used to do. She went down in the cellar, brought up a jar of canned goods she had prepared months before, opened the jar, and then—the first thing she did was to put it up to her nose and smell it to see if it was all right. The nose is the instrument of discernment. She discerned the nature of the contents by a smell. But people whose nose is damaged can't discern these things. The flat-nosed priest in the Old Testament is a picture of those servants of God who, while perfectly healthy in some other respects, nevertheless lack the vital spiritual capability of discernment. This is the reason many believe-priests today are not able to distinguish truth from error in the current conflicts which face us."

Love Rebukes

Because divine love thus issues in sharp discernment, it is therefore necessary at times for courageous warriors of the cross to be explicit in exposing error and those who hold it. More timid souls often suggest that this "name-calling" is divisive, harmful, and lacking in Christian charity. But is it?

"In dealing with *Heresy*, he [Paul] has the courage to name the arch-heretics and specify their error, that his brand of disapprobation may be upon them and the people may not be wondering who he means and perhaps surmising it is somebody else. . . . That is not charity, but the lack of its holy

courage, which sometimes follows

the opposite course and for fear of seeming narrow or intolerant will let destructive error go unchecked until 'the faith of many is overthrown!' Paul proves his perfect love by rejoicing only in the truth and guarding against the wrecking of souls more than the wrecking of some popular leaders" (Joseph Smith, *Pauline Perfection*, cited by Chester Tulga, *The Doctrine of Holiness in These Times*, p. 35).

Then too it is sometimes necessary to rebuke true servants of God who have fallen into error and are influencing other Christians their way. Divine love and sharp rebuke are not incompatible. Divine love sometimes manifests itself in sharp rebuke of the erring saint, for "whom Jehovah loveth he reproveth" (Prov. 3:12, ASV).

When Peter defected at Antioch, Paul "withstood him to the face, because he was to be blamed" (Gal. 2:11), but he did it in love and out of concern for Peter who later in his life praises "our beloved brother Paul" (II Pet. 3:15). Because one Christian rebukes another Christian for some uninscriptural conduct does not mean that the rebuking brother lacks love for the one rebuked. Paul loved Peter even though he opposed his action at Antioch with holy vehemence. One expositor has succinctly stated:

In our own day there is danger of mistaking lazy or weak indifference for Christian charity. It is convenient doctrine that the beliefs of our fellow-Christians are no concern

of ours, even when they try to propagate what contradicts the creed. And, while emphasis is laid upon the responsibility of accepting articles of faith, it is assumed that there is little or no responsibility in refusing to accept, or in teaching others to refuse also. To plead for tenderness, where severity is needed, is not charity, but Laodicean lukewarmness; and mistaken tenderness may easily end in making us 'partakers in evil works' (Alfred Plummer, *The Expositor's Bible*, "The Pastoral Epistles," p. 305):

Conclusion

These are days when some men, long respected in orthodox Christian circles, are veering away from a straight course in the Word of God. A sustained effort is being made to remove the sharp lines of distinction between fundamentalism and modernism in order to draw them together in an unholy alliance. May our God raise up unflinching Pauls who will withstand such men to the face, with a consuming love for Christ and the erring brethren, and with undaunted loyalty to the truth of God. Godly love is obedient to the clear prohibitions of Scripture which forbid an unequal yoke with heretics, infidels, and unbelievers. Godly love is loyal to the orthodox Christian faith. Godly love is observant, exercising discernment toward the issues which it faces. This is the love which is so desperately needed today.

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